Mens Sana in Corpore Sano.

A Discourse UPON RECOVERY FROM Sickness.

Directing
How *Natural* Health, may be Improved into *Spiritual*: Especially, by them that have lately *Recovered* it.

Isa. XXXVIII. 9.
The Writing,—When he had been Sick, and was Recovered of his Sickness.

Hæc Tibi, Si Recipis, dat Pagina Grata Salutem;
Si Renuas, Eadem Pagina Testis erit.

BOSTON in *N. E.*
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Preface.

THE Diſcourſes, Written by Miniſters of the Goſpel, on their own *Recovery from Sickneſs*, have often been grateful Entertainments unto the Churches of God, in many *other Lands*, as well as in both *Englands*: This Page cannot hold the *Catalogue*, that I could give of ſuch Diſcourſes. Nevertheleſs, The Author of the Enſuing, had not permitted [illegible] on thereof, if there be[illegible] *Recovery from Sickneſs*, [illegible] of it: for what can [illegible] cerned in the Good [illegible] of ſo *Mean* a Perſon? [illegible] Sermon Preached, whe[illegible] yea, Thouſands of the [illegible] ly had their *Health* Re[illegible] *Epidemical Calamity*: And [illegible]

Author, but some of *Them*, that have now Committed unto the Press, this *Feeble Essay* of one Scarce got free from the *Illness*, which had for near a Month been Breaking him; and one so willing, to be conceal'd from the Notice of Mankind, that he can gladly say, *Modo hæc Lectori Sint usui, Quemvis Authorem Fingito*: May the *Reader* be Edifyed, its no matter who's the *Author*!

And now, *Reader*, Whether thou art *Sick*, or *Well*; I address thee, as the *Jews* did use to Salute their *Sick*, *The Merciful God Remember thee, with the Mercies of Health*!

A

A DISCOURSE
Upon
Recovery from Sickneſs.

10 d. 12 m. 1697, 8.

It is Written, in
Iſa. XXXIII. 24.

The Inhabitant ſhall not ſay, I am ſick; the people which dwell therein, ſhall be Forgiven their Iniquity.

Sickneſs having for ſome Time Indiſpoſed us, it is very ſeaſonable for us, now we are come together again, to conſider, *What Improvement we ſhould make of our late Indiſpoſition?* And the Text now Laid before us, will notably Aſſiſt us, to Improve it ſuitably!

The Great God, by his Holy Prophet

Iſaiah, does here foretel, the wonderful Salvation of *Jeruſalem*, from the Invaſion of *Sennacherib*. And here is foretold, a *double Bleſſing*, which the Inhabitants of the Town, ſhould Enjoy, at the Time of that wonderful Salvation.

Firſt; A *Temporal Bleſſing*, is promiſed. *The Inhabitant ſhall not ſay, I am ſick.* The Town was to ſuffer ſuch *Hardſhips*, as uſe to bring *Sickneſs* with them. Yea, but ſaies the Lord, 'I will ſo *Preſerve* and '*Reſtore* the *Health* of the Town, that 'they ſhall not complain of *Sickneſs*: 'And, particularly, they ſhall not by '*Sickneſs* be diſabled, from Seizing and 'Sharing the *Prey* of the Defeated Ene-'mies.

Next; A *Spiritual Bleſſing* is alſo promiſed: *The people which dwell therein, ſhall be Forgiven their Iniquity.* There was a Bleſſed *Eſaias* among them, to plead the *Great Sacrifice for the Congregation.* Hence, tho' there were much *Iniquity* in the Town, yet God ſo *Forgave* it, for the ſake of the pleaded *Sacrifice* of the *Meſſiah*, that He would not inflict on them the Deadly Deſolations which their *Iniquity* deſerved.

King

King *Hezekiah* ſeems to have ſeen, a very peculiar *Fulfilment* of this *Prophecy*. The Memorable *Sickneſs* of *Hezekiah*, was as 'tis thought, in that very Juncture of Time, when the City was Beſieged by the *Aſſyrians*. But God, in mercy to *all the people who dwelt therein*, did, in a few dayes Heal the *Malignant Squinancy* of this Eminent *Inhabitant*. Yea, (as there had now paſſed *Fifteen* Jubilees of years from the Conqueſt of *Canaan*, and there were to be juſt *Fifteen* Weeks of years from hence to the Captivity in *Babylon*, and as *Hezekiah* himſelf, was the *Fifteenth* King from the Beginning of the *Iſraeliteſh* Monarchy!) *Fifteen Years* were added unto the Dayes of this Great man, after the *Sickneſs*, which had now been upon him.

We have Two Things that now lye before our *Obſervation*; and ſhall in a Diſtinct, tho' Feeble, manner, diſcourſe, with all Brevity upon them.

The Firſt Obſervation.

The **Forgiveneſs of Sin** *is a Bleſſed-*

ness that may be Attained, *and should be* Desired, *by the Sinful Children of Men.*

What the *Angel* said unto the *Shepherds* of *Bethlehem*, is now proper to be spoken unto the *Sinners*, [And, *Ah Lord, Such, even Such we are, every one of us!*] which are here met before the Lord: *Behold, I bring you Good Tidings of Great Joy!* Those *Good Tidings* we have thus Expressed unto us, in Psal. 130. 4. *There is Forgiveness with thee, that thou mayst be Feared,* O Lord.

The *Oracles* of God assert this Truth a Thousand times over unto us; And, He has Appointed *Sacraments* to assure us of it. Yea, This most comfortable Truth is Evident from the Religion, wherein God has commanded *Sinners* to *Draw Near* unto Him. 'Twould be to no purpose, for *Sinners* to be Directed and Invited as they are, unto the *wayes* of *Communion* with God, if they could not be Forgiven their past Rebellion against Him; or, if His *Name* were not, as He hath Himself proclaimed it, *The Lord Forgiving*

giving Iniquity, and Tranſgreſſion, and Sin.

Let this vaſt matter of *Meditation* and *Conſolation*, be with all poſſible conciſeneſs, now ſummarily ſet before us, in *Three Concluſions.*

1. In the *Forgiveneſs of Sin*, the Sinner is not only *Abſolved*, from his curſed *Guiltineſs*, but alſo poſſeſſed of a perfect *Righteouſneſs*, thro' the *Imputation* of that *Obedience*, which our Lord JESUS CHRIST, as our *Surety*, hath yielded unto God, for his *Choſen*

Let, firſt, a few *preparatory Aſſertions*, make our Thoughts ready to take in a Right Notion of this Illuſtrious Benefit, *The Forgiveneſs of our Sins.*

It is to be Aſſerted, That we are *all Sinners* againſt the *Law* of God, & have brought horrible Ruines on our ſelves by our *Sins*. We have this Aſſertion, in *Ro.* 3. 23. *All have ſinned, and come ſhort of the Glory of God.* We have by our *Sins*, Forfeited all the *Bleſſings*, which the *Law* of God promiſed unto the Keepers of that *Law*; yea, we have by our *Sins* Incurred all thoſe *Wants* and *Woes*, & *Plagues*, which

which the Law has denounced unto them that keep it not.

Again; It is to be Asserted, That the *Chosen* of God, cannot be *Rescued*, as He has *purposed*, out of their Horrible Ruines, except the *Law* of God be Answered. We have this Assertion, in Heb. 1. 13. *Thou canst not Look upon Iniquity.* God by His most wise *Law*, hath secured the Interests of His Glory; and He is a *Judge*, that will by no means have the *Equity*, and the *Verity*, of His *Law*, Impeached.

Furthermore; It is to be Asserted, That our Lord *Jesus Christ*, hath undertaken to *Answer* the *Law* of God, as a *Surety*, on the Behalf of His *Chosen*. We have this Assertion, in Heb. 7. 22. *Jesus was made a Surety.* The *Son* of God, assuming our *Nature*, became a *Mediator*; and by becoming a *man*, He became capable of being Responsible to the *Law* of God, for us; for which cause, He actually put Himself, into the Capacity of our *Surety*, that by answering the Exactions of the *Law*, in our *Stead*, He might Accomplish the *Atonement* with God, for which He was, as our *High*

Priest

Priest concerned: So that He said, unto His *Father* concerning *Us*, as *Paul*, (no doubt with some sense of *That*!) said unto *Philemon*, about his Run away Servant, *If he has wrong'd thee, or owes thee any thing, put that on my Account!*

Moreover; It is to be Asserted, That it was with a *mutual Agreement*, between *God the Father*, and our *Lord Messiah*, that our Lord Jesus Christ became a *Surety*, to answer the *Law*, for His Chosen. We have this Assertion, in Psal. 89. 3, 30, 32. *I have made a Covenant with my Chosen,--- If His Children forsake my Law,--Then will I visit their Transgression with the Rod.* God has indeed bound himself by His *Law*, That He will be Acknowledged, either in the *Obedience*, or in the *Destruction*, of His Creatures. But God has not, by His *Law*, so bound Himself, that He may not Admit of a *Surety*, whose *Obedience* may go for *ours*. Tho' the Old *Covenant of Works* do not mention a *Surety*, yet a *Surety* was mentioned, and engaged and ordered, in the Ancient *Covenant of Redemption*, whereto *That* was but Subservient, and wherein *God* is become, *The God of our Lord Jesus Christ*. Finally;

Finally; It is to be Aſſerted, That our Lord Jeſus Chriſt, ha's according to *Agreement*, anſwered the *Law* of God, as our *Surety*; both by Enduring the *Penalty* of the *Law*, whereto we had by our *Sins* Expoſed our ſelves, and by Fulfilling the *Precept* of it, in doing the whole will of God. We have this Aſſertion, in 1 Joh. 5. 6. *Jeſus Chriſt came, not by Water only, but by Water and Blood.* He came, not only with a *Purity*, and *Sanctity*, conformed, unto the *Law* of God, in all things, but alſo with *Expiatory Sufferings*, to make Amends for our Breaches of the *Law*.

Being furniſhed with theſe *Preparatory Aſſertions*, Let us now ſee, what is done for us in the *Forgiveneſs of our Sins*.

Firſt; In the *Forgiveneſs of our Sins*, the God of Heaven, does Releaſe us, from the *Guiltineſs*, wherein we are bound over, to undergo His Infinite Wrath. The *Law* of God, by a *Juſt Sentence*, has condemned us to Endure Endleſs and Eaſeleſs *Miſeries*: But without any prejudice to the *Law*, God Himſelf now *Acquits* us from that Condemnation and Obligation. 'Tis ſaid, in Rom. 8. 1. *There is now no*

Condemnation,

Condemnation to them which are in Christ, Jesus.

Yea, more than so; Secondly; In the *Forgiveness of our Sins*, the God of Heaven does Invest us with a *Righteousness*, which is according to *Law*, the very *Condition* of Happiness; Even a *Righteousness*, which the *Law* has annexed *Life Eternal* as a *Reward* unto: a *Righteousness*, which in all things does come up to the Demands of the *Law*. 'Tis therefore said, in 2 Cor. 5 21. *We are made the Righteousness of God.*

But, How comes this to pass? Thirdly; In the *Forgiveness of our Sins*, the God of Heaven, graciously *Imputes* unto us, the *Obedience* of our Lord Jesus Christ. There was an *Habitual Rectitude of Nature*, which our Lord Jesus Christ was Born withal; There was a *Course of an Holy Life*, which our Lord Jesus Christ Led for many years together; There was, Lastly, the Exquisite *Pain*, and *Shame*, and *Horror*, of the *Curse* due for Sin, Suffered by our Lord Jesus Christ. Now, God *Imputes* to us, all this *Obedience* of our Lord Jesus Christ, in the *Forgiveness of our Sins*: That is to say; He

looks on it, as belonging unto *Us*, in order to our being Judicially dealt withal, according to the *Merit* of it. Hence, tho' it be our *Duty* ſtill our ſelves to *Obey* the *Law* of God, and all our coming ſhort thereof, is a *Sin*, for which we are to loath and judge our ſelves, as worthy of *Death* for ever, yet we now *Stand as without Fault before the Throne of God!* This 'tis to be *Forgiven our Iniquity*.

II. By *Faith* in our Lord Jeſus Chriſt, and not *Without Faith*, and not *Before Faith*, is that *Bleſſedneſs*, the *Forgiveneſs of Sin*, to be Attained. In our *Bible*, which we may call, *The Juſtification-Office*, we are every where told, as we are in Rom. 5. 1. *We are Juſtified by Faith.* But, *Faith!* What is *That?* It is to *Receive* the *Forgiveneſs of Sin*, as the *Gift of God*, by our Lord *Jeſus Chriſt*, and *Rely* upon the Lord *Jeſus Chriſt* for this *Forgiveneſs*. It is heartily to ſay, with him, in Phil. 3. 9. *I ſuffer the loſs of all things, that I may win Chriſt, and be found in Him, not having my own Righteouſneſs, which is of the Law, but that which is thro' the Faith of Chriſt,*

to

the Righteouſneſs which is of God by Faith. Indeed, *Faith* does not *Juſtify* us, as it is a *Work*: 'Tis but *Relatively*, and *Inſtrumentally*, that it *Juſtifies* us. *Faith*, and only *Faith*, has the Honour, to *Juſtify* us, becauſe it carries us unto our Lord Jeſus Chriſt for our *Juſtification*, and aſcribes unto the Lord Jeſus Chriſt the Honour of it all. 'Tis true, we read, That *Faith is Reckoned unto the Faithful for Righteouſneſs.* One thing in it, may be; That tho' *Faith* be from the *Operation of God* upon us, yet God *reckons* it *unto us*, *reckons* it *as our own*, accepts it as *our Act*; elſe it could not bring the *Righteouſneſs* of the Lord Jeſus Chriſt, or any thing elſe, to be *ours*. But when 'tis ſaid, *Faith is Reckoned for Righteouſneſs*, 'tis the Object of our *Faith*, which is thereby intended; even the *Obedience* of our Lord Jeſus Chriſt, on which our *Faith* is placed. The Soveraign God, has fixed things in this *Method*; That upon our being Enabled by Him, to *Believe* on our Lord Jeſus Chriſt, our Lord *Jeſus Chriſt Himſelf* becomes *ours*, and ſo, His *Obedience* to God, becomes pleadable by us, as our *Title*, to

all the priviledges of the *Righteous* for ever.

Don't Imagine, to have the *Forgiveness of Sin* granted, *Without*, or *Before*, *Believing* on the Lord Jesus Christ for it. In the *Golden Chain of Salvation*, the Links have this Connexion: Rom. 8 30. *Whom He called, them He Justified.* Now, *Faith* is given to us, in our *Effectual Calling*. That we are *Actually Justified from Eternity*; This is but a vain Imagination! As well say, *Sanctified from Eternity*, and *Glorified from Eternity*. Do! go on, and say, That the people of God never were in any *State of Sin* at all! But the *Scripture of Truth*, will every where confute you, if you say so. What is the State of every man, while yet an *Unbeliever*? Truly, [John 3, 18, 36.] *He is condemned, and the Wrath of God abideth on him.* A Rueful State! But how contrary is this, to a State of *Justification*, I beseech you? Does not the Scripture say of *Believers*, That once they were [Eph. 2 3.] *Children of Wrath*? Now, I pray, when was This? It was Before they were *Believers*. I would ask, Whether every *Justified man*

does

does not *please God?* Yea; But I am sure, [Heb. 11 6.] *Without Faith, it is not possible to please God.* Then, *Without Faith it is not possible to be a Justified man!* What shall I say? If, *Justified By Faith*, certainly we are not *Justified*, BEFORE *it*, or WITHOUT *it*.

There was a Time, when this Countrey, was much Infested with *Antinomian* Errors; but a *Synod* of our Churches then Damned those Errors, with Deciding, 'That we are not *Married* and *United* 'unto the Lord Jesus Christ, without 'Faith giving an *Actual Consent* of Soul 'unto it; and, That Gods *Effectual Call*'*ing* of the Soul unto the Lord Jesus 'Christ, and the Souls Apprehending by 'an Act of *Faith*, the offered *Righteous*'*ness* of our Lord Jesus Christ, is in or'der of Nature, before Gods Act of *Just*'*ification* upon the Soul. A *Decision* worthy to be *Held Fast* among us!

III. That man who does not account, the *Forgiveness of Sin*, a *Blessedness* to be Desired, has *Madness in his heart while he Lives, and is going to the Dead.* Wonderfully Besotted is that Soul, that Subscribes

not unto those Thoughts, in Psal. 32. 1, 2. *Blessed is he, whose Transgression is Forgiven, whose Sin is covered; Blessed is the man, unto whom the Lord Imputeth not Iniquity.* God will one day *awaken* thy Soul, O man, out of that Bestotment!

Tis to be Admired, how any man, can well enjoy any thing he ha's, till *Sin* be *Forgiven* unto him. Ah! what woful *Narcoticks* are there in the Pillow, of that man, that can go to *Sleep* to night unpardoned! Our Good old Mr. *Whiting*, the Venerable Pastor of *Lyn*, over-heard certain Persons very Merry in a Room of an Inn, by which he had occasion to pass: As he pass'd by, he just look'd in, to let fall that Passage, with much Gravity, upon them, *viz.* *If your Sins be all Pardoned, you may very well, be chearful!* And God Thunder-Struck the Souls of some in the Company, with the pungent Remembrance of that passage, all their Dayes. Truly, Sirs, *If your Sins be all Pardoned,* You may then, *Eat your Bread with Joy, & Drink your Wine with a chearful Heart; for God Accepteth your Works.* But if *not*, O miserable Soul, then the *Almighty God is Angry with thee*

Every

Every Day, and thy Heart may break, (if it were not *harder than an Adament*, it would break!) under the Terrors of that Thought, *God counts me for His Enemy*! A Great Perſon in the Engliſh Nation, being aſſured, by the *Phyſicians* that his *Death* was unavoidably Near unto him, Cry'd out with Helliſh Anguiſh, *Oh! that I might Live, though it were but the life of a Toad; for better that than Hell!* Sinner, if thou Dy *Unpardoned*, the life of a *Toad* will be a better life than thine, throughout Eternal Ages!

Let me Expoſtulate with you.

Conſider, How much of *Sin*, how many *Talents*, how heavy *Mountains*, of *Sin*, you have lying on you. You may ſay, *The Firſt Sin of the Firſt man, is become juſtly mine*! You may ſay, *I have an Heart as full of Sin, as a Toad is full of Poiſon*: You may ſay, *Ever ſince I began to Exerciſe my Reaſon, I have moſt Unreaſonably broken, every one of the Holy and Juſt, and Good Commandments, which my God has given me.* We may, every one of us, make that ſad Lamentation, in Pſal. 40. 12. *Innumerable evils have compaſſed me about, my Iniquities*

quities are more than the Hairs of my Head.

And Consider, What a *Dreadful*, what a *Doleful*, Thing it is, to have *Sin Unpardoned*. The Apostle spoke it, as the Dismalest Thing that could be spoken, *Ye are yet in your Sins!* Our Saviour uttered it, as the smartest of all his Thunders, *Ye shall Dy in your Sins!* Never was there a more terrible Commination, than that in Amos 8. 7. *The Lord hath Sworn, surely I will never forget any of their Works.* Alas, while you are unpardoned, you are in Hourly Danger, of being Siezed by the *Eternal Vengeance* of God, and of being made a Sacrifice in the Flames of His Infinite Wrath! Sleepy Soul; Thou Sleepest on the *Top of a Mast*, and this in the midst of an Horrible Fiery *Ocean* too.

Be perswaded then, to pursue the *Forgiveness of Sin*, with all *Fervency of Soul*. As *yet*, it may be had; yea, for the Blackest, and Vilest Sinner among us all, *it may be had!* But it will quickly be *Too late*: God only knows, how soon it may be *Too late*. Until it be done, *Thy Life hangs in doubt before Thee!* *Our God will Abundantly Pardon*; but then, O Thou

Soul

Soul in Peril, *Seek the Lord, while He may be found!* It may be, *To Day*; but no man alive can say, any Further than, *To Day!* Wherefore, *To Day, To Day*, Oh! That you would *hear the Voice of God!*

We will now pass to,

The Second Observation.

The Consideration of Deliverance *from* Sickness, *is particularly to provoke our Diligence in Seeking after such a Blessedness.*

Now, there is a CASE, upon which it will be profitable for us, to bestow a few Reflections.

After what manner are we, to Consider the Forgiveness of Sin, in its Relation to a Deliverance from Sickness?

And we will thus Reflect upon it.

1. Let us look upon *Sin*, as the *Cause* of *Sickness*. There are, it may be, *Two Thousand Sicknesses*; and indeed, *any one of them*,

them, able to Crush us! But what is the Cause of all? Bear in mind, That Sin was that, which First brought *Sickness* upon a Sinful World, and which yet continues to *Sicken* the World, with a World of Diseases. Our *Sickness* is in short, *Flagellum Dei, Pro Peccatis Mundi.*

First. Remember, That the *Sin* of our *First Parents*, was the *First Parent* of all our *Sickness*. All our *Sicknesses*, are but the Execution, of that Primitive Threatening in Gen. 2. 17. *In the Day, that thou sinnest thou shalt surely Dy.* If *Crudities*, and *Obstructions*, and *Malignities*, are the *Parents* of our *Sicknesses*, 'tis very sure, that *Sin* is the *Grand Parent* of them, and the *Sin* of our *First Parents* is the *First Parent* of them all. We read, in Eccl. 9. 18. of, *ONE Sinner destroying much Good.* I find, some Jewish *Rabbi's* take our Father *Adam*, to be meant by that *ONE Sinner.* Our *Health* is no small part of the *Good*, which has been *Destroy'd* by him. Had our *First Parents* Eaten of the *Tree of Life*, doubtless a confirm'd State of *Perfect Health*, both in Themselves and their Off spring, had been the *Fruit* of it. But our *First Parents* cri-

criminally apply'd themselves to the Forbidden *Tree of Knowledge*. This proved a *Tree of Death* both to Themselves and their Off-spring; and *Sicknesses* are among the *Punishments* of that nefandous Crime. Alas; *Our Father Ate Sowre Grapes, and our Teeth are set on Edge!* When that Expression is used about our Lord Jesus Christ, [Heb. 2. 9.] *He TASTED Death for us*; I make no doubt, that it is an Elegant Allusion, unto the *Way*, whereby *Death* at first came into the World; This was by *Tasting* the *Forbidden Fruit*. As *Death*, so *Sickness*, the Inchoation of *Death*, is but the Bitter Taft of that unhappy Action! Yea, The *Breath* of the *Old Serpent*, whereto Mankind in our First Parents hearkened, has *poisoned* us all. The *poison*, which that *Serpent*, who is, *The Angel of Death*, has insinuated into us, has disturbed our *Health*, as well as depraved our *Hearts*. *Sin*, *Sin*, was that which opened the Flood Gates for a Flood of *Wretchedness*, to rush in upon the World; and *Sickness* is one Instance of that *Wretchedness*. *Cursed SIN*; *I Indict thee, this Day, for Murdering of the World.*

Secondly.

Secondly. Remember, That the *Sin* of every *Individual man*, does but *Repeat* and *Renew* the *Cause* of *Sickness* unto him. We are informed, in Psal. 107. 17. *Fools, because of their Transgression, and because of their Iniquities, are Afflicted*, with Sickness. Indeed *Sin*, sometimes is *Naturally* the cause of *Sickness*. A *Sickness* in the *Spirit*, will *Naturally* cause a *Sickness* in the *Body*. *Inordinate Passions* Burn the *Threed* of Life. *Intemperate Courses* Drown the *Lamp* of Life. The Wise man saies about *Uncleanness*, *It Consumes the Body*. *Plures Occidit Crapula, quam gladius*: The *Cup* kills more than the *Canon*. And, *multos morbos, Fercula multa faciunt*; many *Dishes* will breed many *Diseases*. Alas, when will men Believe it! The *Board* Slayes more than the *Sword*. And one may say, *By Suppers and Surfeits, more have been killed, than all the Physicians in the world ever cured*. The Apostle says about Worldly *Griefs* and *Cares*, *They work Death*. We may add, *Ignavum Corrumpunt otia corpus*. But *Sin* is oftner a *Moral* Cause of *Sickness*. What are *Sicknesses*, but the *Rods*, wherewith God corrects

rects His own offending Children? Pious *Asa*, takes a wrong ſtep, and he is *Diſeaſed in his Feet* for it; God ſends the *Gout* upon him. And what are they, but the *Vindictive Strokes* of Wrath, wherewith God Revenges Himſelf upon the Children of Wrath? *Jehoram* did a *Bloody Thing*; and, Lo, *his Bowels fell out by reaſon of his Sickneſs*; God ſmites him with a *Bloody Flux* for it. Hence, our *Sickneſſes*, are in the New Teſtament, called by a Name, that hath, *Scourges*, in the Signification of it. [Ponder, at *Lieſure*, Exod. 15.26. and Deut. 28. 21, 22, 27, 35, 60. 61. And ſay not, as he to whom the *Book* of *Happineſs* was preſented, *I am not at Lieſure!* Ah! *Sin*; How miſchievous art thou? A man may ſay of every *Sin*, when he meets with it, *Have I found thee, O mine Enemy!* The *Soul* and the *Body* conſtitute *one perſon*; and the *Body* is unto the *Soul*, the *Inſtrument* of Iniquity: hence for the *Sins* of the one, there come *Sufferings* on the other. *Sirs*, Be afraid of *Sin*: I tell you, 'Tis a very *Unwholſome Thing*. When you are going to drink the *Stolen Waters* of *Sin*: *There's Death in the Pot.*

Thirdly. Hence under *Sickneſs*, we ſhould make a ſolemn Enquiry after *Sin*. As upon other *Diſaſters*, there was that call given, in Hag. 1. 5, 7. *Conſider your ways*: 'tis to be heard moſt ſenſibly in our *Sickneſſes*. There is a *Self-Examination* incumbent upon *All* men; upon *Sick* men, 'tis peculiarly incumbent. Pray, Let our *Sickneſs* be it ſelf ſuch an *Emetic* as to make us *Vomit* up our *Sin*, with a Penitent *Confeſſion* of it. A Time there was, when *Sacramental Profanations*, were Chaſtized with *Sickneſſes* among the *Corinthians*; They had not come in an orderly manner to the *Body* of the Lord, and God Rebuked it, with *Diſorders* upon Theirs. (Compare 2 Chron. 30 20.) Now, ſays the Apoſtle, *Judge your ſelves*. Indeed, *Sickneſs* does not always come, to manage a *Controverſy* of God with us, for ſome *Iniquity*. A *Job*, that *Perfect and Upright man*, may have his *Ulcera Syriaca*, [ſo tragically deſcribed by *Aretæus*, and admirably anſwering the *Diagnoſticks*, which the Sacred Writ has given us of *Jobs* Diſtemper:] to *Try* his Patience. 'Tis ſaid, of that *Man of God*, *Eliſha*, He

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fell Sick, of his Sickneſs, whereof he died: It ſeems he had been *Sick* ſometimes before. Our Lord may have a *Lazarus*, of whom it ſhall be ſaid, *One whom thou Lovest is Sick.* Strange! *Diſeaſes* may be *Love Tokens.* A *Timothy*, that Rare Miniſter, whom one of the Anciens calls, *An Admirable Young man*, may be, Troubled with *Often Infirmities.* Our Lord Jeſus Chriſt is to be *viſited*, in the *Sickneſs*, of His Deareſt *Brethren*: (*Lord, That ever thou ſhouldeſt call them ſo!*) But yet it becomes us, to be very Inquiſitive, and Solicitous, leſt there be *Wrath in our Sickneſs*, and Thoughtful, *What is the Controverſy?* Yea, Be the *Sickneſs* never ſo Light.

Our Excellent *Mitchel*, being but Incommoded with an *Hoarſe Cold*, wrote thus upon it, in his Diary. 'My *Sin* is 'Legible in the *Chaſtiſement*. *Cold* Duties, *Cold* Prayers, (my *voice* in *Prayer*, 'i. e. my Spirit of Prayer fearfully gone,) 'my *Coldneſs* in my whole *Converſation*, 'Chaſtized with a *Cold*: I fear that I 'have not Improved my *voice* for God 'formerly, as I might have done, & there-'fore He now takes it from me.

I have somewhere met with the Papers of another, who under the pains of the *Tooth-ach*, thus expressed himself. "In "the *pains*, that were now upon me, I "set my self, as well as I could, for my "*pains*, to *Search and Try my ways*. Espe- "cially, Whether I had not *Sinned* with "my *Teeth*. Particularly, in Two Things; "By Sinful, Graceless, Excessive *Eating*; "And by *Evil Speeches*, for there are, "*Literæ Dentales* used in them.

Sirs, How Copious a *Theme*, is here to be Insisted on! But I must Insist no further.

II. Both Under *Sickness*, and After it, we should be more concerned for being Saved from *Sin*, than from *Sickness*. Our *Sins*, what are they, but the Terrible *Sicknesses*, under which our *Souls*, are fearfully Languishing and Perishing. A *Sinful Soul*, is a *Sickly Soul*. *Original Sin*, is the *Plague of the Heart*. Every *Lust*, is a *Distemper* of the *Soul*. An *Unsteady* Soul, ha's a *Palsey*. A *Wanton* Soul, ha's a *Feaver*. A *Worldly* Soul ha's a *Dropsy*. An *Angry* Soul, ha's an *Erisypelas*. *Envy*, is a *Can-*

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cer in the Soul. Whenever we have Sinned, we have cauſe to ſay, *Lord, HEAL my Soul, for I have Sinned!* Now, *Sickneſs* is to Awaken our concern, firſt for the *Pardon* of ſuch Maladies in our Souls, and ſo for a *Power* againſt them all.

First; *Under Sickneſs*, what ſhould be our chief concern? It ſhould be *That*, in Pſal 25.18. *Lord, Look upon my Affliction and my Pain, and Forgive all my Sin.* If it be then put unto us, *What lies heavieſt now upon you?* Say not, *My Sickneſs*: but ſay, *My Sinfulneſs! That I have done ſo little Service for my Lord Jeſus Chriſt: That I have miſpent ſo much of my Precious Time: That I have made no more Proviſion for Eternity: And, That I am ſtill ſo Selfiſh, and Slothful, and Senſual, and Carnal, and Alienated from the Life of God!* And for to Quicken this our concern under our *Sickneſs*, we are to think, *What will become of us, if we Dy Unpardoned; what will become of us, throughout Eternal Ages?*

Next; *After Sickneſs*, What ſhould be our chief concern? It ſhould be *That*, in Pſal. 103. 3. *Bleſs the Lord, O my Soul, who Forgiveth all thine Iniquities, who*

Healeth all thy Diſeaſes. The *Iniquities* are to be taken away *Firſt*, and *Then* the *Diſeaſes*. Let us not count our *Sickneſs* well gone, Except our *Sin* be gone too. But let us now put this unto our ſelves, *Am I now more Aſſured of my being Pardoned, than I was before? Am I in better Terms with Heaven? Can I ſee and ſay, Tis in Love to my Soul, that God ha's brought me back from the Pit of Corruption?* It ſhould now be more of our care, That our *Sickneſs* be Removed in *Mercy*, than ever it was, That it ſhould be *Removed at all.*

Wherefore, In Fine; To this End, the *Sickneſs* which *Enfeebles* us, muſt make us Fly more *Vigorouſly* than ever, to the *Expiatory Sacrifice* of our Lord Jeſus Chriſt, for the *Forgiveneſs of our Sin.* My Brethren, Our *Sickneſs* is utterly loſt upon us, if it render not a CHRIST more *Precious* unto us than ever He was, and inſtruct us not how to make more *Uſe* of Him. As the *Sick*, in the Goſpels, much cryed out for *A Chriſt*! So *Sickneſs*, is to Teach us, the *Worth* of a *Chriſt*, and cauſe us more to ſee, that without a *Chriſt*, we are undone

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for ever. There is a *Ranſome*, which a *Sick man* is to be minded of; that *Ranſome*, in Job 33. 34.--- *He is chaſtened with pain upon his Bed, his Fleſh is conſumed away, his ſoul draweth nigh to the Grave,* -- *Then God is gracious to him, and ſaith, Deliver him from going down to the Pit, I have found a Ranſome.* Sirs, When we are *Sick*, let us Behold our Lord Jeſus Chriſt, as *Going down into the Pit* for us, and plead that *Ranſome* that we may not our ſelves *Go down.* In the *Directories* for *Viſiting the Sick*, uſed many Ages ago, the *Sick* were directed to ſay, *Lord, I place the Death of my Saviour Jeſus Chriſt, between Thee and my Sins.* Tis Impoſſible to ſay a Better Thing than *That!*

Upon *Sickneſs*, our Addreſſes muſt be made unto our Lord Jeſus Chriſt, of whom 'tis ſaid, in Math. 8. 17. *Himſelf Bare our Sickneſſes.* Indeed, we cannot ſay, That there were any proper *Sickneſſes*, among the *Sufferings* of our Lord Jeſus Chriſt; We do not find, that He was ever properly *Sick.* His *Body* being formed, by a Special Efficacy of the *Holy Spirit*, ſeems to have been of ſo Exact a *Temper*,

as

as to be less liable unto *Diseases* than other men. But our Lord Jesus Christ *Bare our Sicknesses*, because, as 'tis else-where said for it, *He bare our Sins*; which are the *Cause* of our *Sicknesses*. Wherefore, In every *Sickness*, let us repair to the *Death* of our Lord Jesus Christ, and Struggle with our *Unbelief*, more than with our *Sickness*, until we are able to say; *Lord, my whole Dependence is on my Lord Jesus Christ, who has made Atonement, for the Sins, for which thou hast made me Sick in smiting me!*

I'le Recite you, a Contemplation of the Blessed *Austin's*, which under *Sickness*, may be the sweetest *Anodyne* of our uneasy minds. 'There lay Extended 'over the whole World, a Great Instance 'of *Sickness*; That is to say, All *Man-'kind*, Subject unto many *Diseases* both 'of *Soul* and *Body*: And therefore there 'is come into the World, that Great '*Physician*, by whose *Wounds we are Healed*. 'Indeed, we see, that the *Soul* of man 'labours under the Numberless *Diseases*, 'which are its *Vices*. And the *Body* of 'man Suffers more *Diseases*, than any o-

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ther Creature. But, O Admirable and Amiable matter, and a thing full of Compassionate Goodness! [*Fusus est Sanguis medici, et factum est Medicamentum Phrenetici!*] The *Blood* of the *Physician* being shed, becomes the *Cure* of the *Patient!*

III. Being *Delivered from Sickness*, Let us not be content without the *Marks* of *Sin Forgiven* upon us. When we no more say, *I am Sick*, Let us make sure of those *Marks*, which will help us with Good Assurance to say, *I am Forgiven my Iniquity.* Now the *Marks*, by which we may discern, that we come out of *Sickness*, with our *Iniquity Forgiven* unto us, will be found in our Answering the *Ends*, for which our *Sickness* came upon us: And our coming out of *Sickness*, as *Gold out of the Fire.* Wherefore, let us thus *Question* our selves.

Quest. I. After our *Sickness*, do we sincerely set our selves, to *Reform* all our *Sin*, more than ever in our Lives before? It was *wholesome* Advice unto a *Sick man*,

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in Job 34. 31. *Surely, It is meet to be said unto God, I have born Chastisement, I will not offend any more.* Truly, one main *Errand* of *Sickness*, is to *Embitter* our *Sins* unto us; the *Language* of it, is, *Thy way, and thy Doings have procured these things unto thee, this is thy Sinfulness, because it is Bitter.* As the famous *Olevian*, upon a *Sickness* could say, *Ex hoc morbo didici quid sit peccatum*; By *Sickness* I have Learned what *Sin* is! Thus, under our *Sickness*, we have been worse than *Delirious*, if we have not argued at this Rate; 'My 'Sin brought this my Sickness upon me; 'may thank my Sin for This; Now 'the *Effect* be so *Bitter*, what is the *Cause*? 'My *Sins* are worse than all the *pains* of 'my *Head*, my *Side*, my *Feet*; for my 'Sins brought these my *pains* upon me.' Well then; Are we grown more *Sick* of *Sin*, by being Laid on a *Bed of Sickness*? Do we see our *Commissions* of what is *Forbidden*, in the Commands of God, and *Reform* them? Do we see our *Omissions* of what is *Required*, in the Commands of God, and *Reform* them? If it be not so, I will take, O man, that Awful Warning

of Heaven, *Thou art made whole, Sin no more, Leſt a worſe Thing do come unto thee*, But if our *Sickneſs*, have by an Holy *Diaphoreſis*, carried off our Sin, Then we that no longer ſay, *I am Sick*, are, *Forgiven our Iniquity*?

Queſt. II. After our *Sickneſs*, do we more zealouſly than ever, ſet our ſelves to *Glorify* our Lord Jeſus Chriſt? One that had been *Brought Low*, but been *Help'd*, thought it Reaſonable then to ſay, in Pſal. 116. 12. *What ſhall I Render to the Lord, for all His Benefits towards me?* Let us not come out of *Sickneſs*, without ſuch an Ingenuous, *Quid Retribuam?* We owe our *Lives* unto our Lord Jeſus Chriſt; Are we now more ſtudious, *How to Live unto Him?* Being Reſcued from *Sickneſs*, do we ſtudy to be more *Fruitful* in our whole *Converſation*, That our Lord Jeſus Chriſt may be more Acknowledged, by every part of our *Good Converſation in Him?* And, Do we Study to be more *Uſeful* in every *Capacity*, That in every *Relation*, which we ſuſtain, we may do *more Good* than ever we did? Yea, Do we Study now, to do ſome *Special Thing* for the

Name

Name of our Lord Jesus Christ? Of old, They that were Cured of any *Sickness*, were bound for to pay a price, which they called, ΛΥΤΡΟΝ, unto their *Healer*. It is our Lord Jesus Christ, that hath been, *The Lord our Healer*. Do we gratefully think, *What special Thing shall I now do, for the Honour of my Healer?* Then, we that no longer say, *I am Sick*, are, *Forgiven our Iniquity!*

Quest. III. After our *Sickness*, are we more *Sick* of this *vain World*, than ever we were, since we came into the *World?* Of the *Sick*, 'tis said, in Psal. 107. 18. *Their Soul abhors all manner of meat*, when they *draw near unto the Gates of Death*. Has our *Sickness* made us to *Abhor*, or to *Despise*, those Gratifications of our *Flesh*, which once were as the *chief Good*, unto us? As *Esau* said, when he was *Faint*, *Behold, I am at the point of Death, and what Good will this Birthright do unto me?* Thus, has the *Faintness* of *Sickness*, brought us to say, *Behold, I shall Dy shortly, and what Good is there in all the Pleasures, and all the Riches, and all the Honours of this Deceitful World?* And are these Dispositions continued

nued and confirmed in us, after we come out of *Sickneſs*? We are too ready, to account this *preſent Evil World* our Home, and promiſe our ſelves Long *Reſt* and *Peace*, and much *Satisfaction* in *this World*. But, *This our way is our Folly!* And a Fault it is, that our God will never Endure in thoſe, for whom He hath *Reſerved an Inheritance in Heaven, Uncorrupted and Undefiled, and that fadeth not away.* Now, upon our *Sickneſs* is this *preſent World*, made ſo *Evil* unto us, that we are even *Sick* of being here; and has it fill'd us with ſuch Thoughts as theſe:

'My Lord Jeſus Chriſt, hath *bought* for 'us, a *better World* than *This*. Wherefore, '*Awake*, O my Soul, *Awake!* Rouſe up; '*Dream* not of Abiding in ſuch an *Evil* 'World as *This*: But, *Set thy Affections up*'*on the Things that are above!*

Then, We that no Longer ſay, *I am Sick*, are, *Forgiven our Iniquity!*

Queſt. IV. After we have been *made Low*, by *Sickneſs*, are we more *Lowly*, and Humble in our *Spirit*, than ever heretofore? *Morbi Corporis ad Inhibendam Animi ſuperbiam, ſunt Accommodatiſſimi.* We are

never fit, for either *Comfort* or *Service*, but when Lying very *Low*, before the Lord. Now, we are *brought Low* by *Sickneſs*, that ſo we may Lay our ſelves *Low*. Is this the Iſſue of it! When *Sickneſs* has been Threatning to Lay us in the *Duſt*, has it cauſ'd us, to Lay our ſelves there, and made us with Humility to ſay, with *Job*, after he had been *Sick*, *Now I abhor my ſelf as in Duſt and Aſhes?* *Luther* noted it, That when he had any *ſpecial piece of work* to do for the Church of God, ſome Fit of *Sickneſs* uſually came to *Humble* him, and *prepare* him for it. This, This was the occaſion of the *Thorn in the Fleſh*, with which that Great Servant of the Lord Jeſus Chriſt, the Apoſtle *Paul*, was Exerciſed. [2 Cor. 12. 7.] There has been much Asking, What was the Apoſtles *Thorn in the Fleſh*? There have been ſome Expoſitions given of it, which carry in them, an unjuſt Affront unto that Heavenly and Laborious Man of God. Whereas, there is nothing ſo probable, as a Fit of *Sickneſs*, to be intended in it. I will not be poſitive, with *Auſtin*, and *Jerom*, That it was a grievous

Head ache;

Head ache; or, with *Tertullian*, That it was a *pain* from a Cold, in one ſide of his *Head*; or with *Aquinas*, That it was the *Iliac Paſſion*: or with ſome others, That it was the *Ephialtes*, or the *Vertigo*, or the *Gout*. Nevertheleſs, it ſeems moſt probably, to be ſome ſore *Sickneſs* upon his *Body*, that was the Apoſtles, *Thorn in the Fleſh*. He pray'd, That he might be ſet at Liberty from that *Sickneſs*; but God would not wholly ſet him at Liberty, God would Employ a *Sickly man*, in the work of the Goſpel, and neither his *Labour*, nor *Succeſs* therein ſhould be hindred, by his being ſo *Sickly*: but his being *Sickly*, made him ſo *Humble*, as to *Fit* him for his Work exceedingly. Let a man be never ſo Eminent an Inſtrument, for the Glory of the Lord Jeſus Chriſt, *Sickneſs* will cauſe him to contemn all the Applauſe of his Admirers, and it will cauſe him to Aſcribe unto the Lord Jeſus Chriſt, the whole Glory of all that ſhall be done by him. To make this, the more Efficacious, a Miniſter of a *Pauline Soul*, muſt have, *A Meſſenger of Satan to buffet him*, with his *Thorn in the Fleſh*. I

Suſpect, that the Apoſtle, in *that*, may allude unto the Story of *Micajah*. That Miniſter of God, had a *Rapture into Heaven*, where he had a Viſion of wonderful Things. After this *Abundance of Revelations*, he was *Buffeted* by a *Meſſenger of Satan*; A *Zedekiah*, a man full of *Satan*, then *Smote him on the Cheek*. Thus, *Quære*, Whether, the *Meſſenger of Satan*, accompanying the *Thorn in the Fleſh*, unto this Miniſter of God, may not be a *Wicked* man, whom *Satan* had permiſſion to Poſſeſs and Inſpire, for the Reproaching of that Faithful Preacher of Chriſt? I Leave it.

And I only ſay; Has our *Sickneſs* made us more Apprehenſive of our *Meanneſs* and *Baſeneſs*? Being juſt pluck'd from the mouths of *Worms*, whereto our *Sickneſs* was caſting of us down, do we with an Humble Soul, ſay, *Lord, I am a Worm, and no man!* Do we, Like *Hezekiah*, now *Walk ſoftly all our years*, in the Remembrance of the *Bitterneſs of our Soul*, which we felt in our *Bitter Sickneſs*? Are we become *Nothing*, and is *God*, and *Chriſt*, and *Grace*, become *All* to us, by

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the *Sickneſs*, which was bringing us to *Nothing*? Then, We that no longer ſay, *I am Sick*, are, *Forgiven our Iniquity*!

Yea, *Son, Be of Good Cheer, Thy Sins are Forgiven thee.*

Queſt. V. Hath God made us careful to aſcribe the whole *Honour* of our *Deliverance from Sickneſs*, unto our Lord Jeſus Chriſt alone? It is the property of a man that has had *many Sins Forgiven* him, to *Love much* the Lord Jeſus Chriſt, through whom it is that we receive our *Forgiveneſs*: But *much Love* to our Lord Jeſus Chriſt, will teach us to ſet upon His Head alone, the *Crown*, as of every other Enjoyment, ſo of that *Cure*, wherein any *Sickneſs* has been relieved. It is to be hoped, That *Before* we had our *Cure*, we plac'd our *Hope* on our Lord Jeſus Chriſt alone, for our *Help*. It was a great overſight of King *Aſa*, when Sick, in 2 Chron. 16. 12. *In his Diſeaſe, he ſought not unto the Lord, but unto the Phyſicians.* It has been Conjectured, that ſome of *Aſa's* Anceſtors had been *Medically* diſpoſed, and Students in the *Art of Healing*. From hence they might have their *Name*; for *Aſa*, is the

Chaldee word for a *Phyſician*. Poſſibly for this Cauſe, this King had the higher Eſteem for thoſe who were skill'd in *Medicine*, and put ſuch Confidence in them, as to neglect, *The Lord*, the Author and Giver of Health. Be this, how it will; 'tis to be hoped, that, though we have been found in the uſe of *Means* for our Health, and prudently made uſe of the *Phyſician*, as an *Ordinance of God*, yet we have not Relyed upon theſe *Means*, but upon the Lord Jeſus Chriſt alone, who is the *Health of our Countenance, and our God*.

And now, *After* we have our *Cure*, Don't we *Forget* the Hand that hath *Healed our Diſeaſes*? Are we not like the Nine *Lepers*, who being brought out of their *Sickneſs*, by the Lord Jeſus Chriſt, went away without ever taking any more Notice of Him? and ſo, without being *Forgiven* their *Iniquitie*! Or, don't we come out of our *Sickneſs*, inſtead of being *Forgiven* our *Iniquity*, as a *Dog* Scrambling out of the *Water* which he has been thrown into, Shaking himſelf a little, and running away, as much a *Dog* ſtill as ever?

Sirs, If we come *Forgiven*, out of a

Sickneſs,

Sickneſs, we ſhall be mindful of the *Experiences*, which we have had, of the Divine Benignity towards us in it. It may be, there ha's been ſome Remarkable *Anſwer of Prayer*, in our Deliverance: It may not be Forgotten. Truly, I cannot without ſome Delight read one paſſage, in the *Great Auſtin*, upon the occaſion of a Malady, ſo common, that People Scarce count *Prayer* to have any concernment about it. His words, (in his *Confeſſions*) are theſe.

'Lord, Thou didſt Afflict me, with 'Pain of the Teeth; and when it was ſo 'great, that I could not ſpeak, it came 'into my mind, to admoniſh my Friends 'preſent to Pray for me, unto the *God of* 'all Health. Writing this on *Wax*, I gave 'it 'em to Read; and as ſoon as we 'kneeled down, the pain went away. I 'was amazed, I confeſs, my Lord, my 'God; for I had never found any thing 'like it, in all my Life.

All that I have now to ſay, is; Ha's God given us, an Heart, for to Acknowledge the *Merit* of our Lord Jeſus Chriſt, as *Purchaſing* our Deliverance from

Sickneſs?

Sickneſs? It is God, in 1 Pet. 2. 24. *By His Stripes ye were Healed.* All we have been like *Runaway Servants*, and the Apoſtle is there diſcourſing to *Servants*; and we deſerve *Stripes* for our thus Running away from the *Service* of God. In *Sickneſs* there are ſome of our Deſerved *Stripes* laid upon us; but when we come out of *Sickneſs*, do we, with a Thankful Soul make this Acknowledgment; *My Lord Jeſus Chriſt, ha's felt the Stripes that were due to me, and thus tis, that I am Healed!*

And ha's God given us an Heart, for to Acknowledge the *Power* of our Lord Jeſus Chriſt, as *Beſtowing* our Deliverance from *Sickneſs*? It was ſaid in Mal. 4. 2. *To you that Fear my Name, ſhall the Sun of Right-eouſneſs ariſe, with Healing in His Wings.* In the Eaſtern parts of the World, it ha's been a Cuſtome among the poor Pagans there, That when they have Ineffectually Tryed all ordinary wayes, for the Succour of their *Sick Folks*, they would Expoſe them abroad unto the *Sun*, Expecting that the Beams of the *Sun*, would perform for them, what could be no other wayes obtained.

tained. Yea, but instead of this, do's our Soul, now make this Thankful Acknowment; *Nothing would Save me out of my Sickness, until that Sun of Righteousness, my Lord Jesus Christ, arose upon me, with Healing in His Wings!* Truly, These Dispositions in us will argue, that when we no longer say, *I am Sick*, we are also *Forgiven our Iniquity*.

And if this be our Case, how happily are we *Prepared*, for the *Next Sickness* that shall *Visit* us? Perhaps, it will not be long, before another *Sickness* be upon us; but being *Forgiven our Iniquity*, We may Refresh our selves, with such Thoughts, as I find the famous Mr. *Cotton*, before ever he stood in the Pulpit, of the Church where I now stand, writing to Mr. *Nathanael Rogers*, when that Excellent Man, was discouraged by *Sickness* often distressing of him. 'Sir, You know who said it, *Unmortified Strength Posteth hard to Hell, but Sanctified Weakness Creepeth fast to Heaven*. Let not your *Spirit faint*, though your *Body* do: What *Sins* is precious in Gods sight; your *Hairs are Numbered*; and the Number and measure

of

of your Fainting Fits, and Wearisome
Nights, are weighed, and limited by
His Hand, who hath given you the
Lord Jesus Christ, to *take upon Him your*
Infirmities, and bear your Sicknesses.

And then, my Brethren, if our *Sickness*
come upon us, while we have yet *Time*
or *Strength* enough in our years, to do
any more work for our Lord Jesus Christ;
we may sweetly Express that Lovely
Contradiction in *Christianity*; *Vitam habere*
in patientia, mortem in Desiderio: To say,
on the one side, *I know that the Hour of*
my Departure, will be the best Hour that e
ver I saw: when I Depart, I shall be with
Christ, which is by far the best of all: I
shall be then Lodg'd among the Angels of
God; and I Long to be so! I Long for it,
with Joy unspeakable and full of Glory! To
say, at the same Time, on the other side,
Yet for all this, I ask to Live, that I may
Serve Him who is my Life; I am heartily,
most heartily willing, to stay among the Bit
ter Temptations of this Evil World, that I
may Serve the dear Name of my Lord Jesus
Christ, in a World, where I have Sinn'd a
gainst

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